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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Order of Essees.—

Fusion of Culture on the soil of India—Professor Vidhu Bhushan Datta, M. A.

The Educational Problem in India—Professor Dev Raj Sethi, M. A.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

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THE ORDER OF ESSEES.

II.

Josephus was of hight-priest by descendancy, and as it was in the tribe of Aaron that Phariseeism most flourished and had its foundation among the priests, it is not to be wondered that the nineteen year old Josephus soon tired of the rigid habits of the Essees, their toilsome work and frugal living, and that when he had gone through his term of trial found more pleasure in the jolly life of the Pharisees, as much more as these by hypocrisy and assumed piety could take part in many worldly amusements without thereby losing their esteem among the people.

What we now will lay before the reader is written by himself and ought to be sufficient to show that he always harbored a high degree of esteem and admiration for the Brotherhood.

"The doctrine of the Essees," says he, "tends to learn all men that they confidently may trust their fate in the hands of God, as nothing happens without his will. They

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say that the soul is immortal, and they aspire to lead a righteous and honest life.

Indeed, they send their offerings to the temple, but this they do, not because they consider it in any way meritable, but because they consider it their duty to give their share of the offerings, that the other people shall not for their sake be oppressed and encumbered.

"They are the most honest people in the world, and always as good as their word, very industrious and enterprising, and show great skill and concern in agriculture.

"But most of all are those venerated, esteemed and admired who live in the wilderness, on account of the sense of justice that they ever show and the courage and intrepidity that they manifest in ever defending truth and innocence. And this trait is not found in such a high degree neither with the Grecian nor any other people, but it has always characterized the Essees from time immemorial.

"They exercise justice and equality in their dealings with all people, have all their property common, so that the rich does not consume more of his riches than the poor of his small means. In this way four thousand people pass their life.

"They never marry, and keep no servants. They consider that marriage would only create discord and rupture among the brethren, and do not think it right that one should be the slave or servant of the other, as all men are brethren and God their Father.

"Therefore do they live entirely separate from women and serve and assist each other.

"For accountants for the profits of their agricultural labour and handiwork they choose the most virtuous, honest and pious of their brethren. These also perform the service of priests and provide for all the wants, as food and clothing. They all live the same simple, industrious and frugal life, and may be compared with the 'Palistas' of the 'Dacies'."

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In his work, De Bello Juddaico, 8 Chap. 2.13 Vs., Josephus further writes :—

"The third class of philosophers among the Jews, and the class that is most esteemed for their just and moral life, is the so-called Essees or Esseens, that althogh they certainly descended from the Jewish people, yet show more amity and love for each other than Jews, and live a more moral life.

"They shun and despise sensuality as a great sin, but consider a moral and temperate life a great virtue, and pride highly the stength of mind and the power to overcome the passions and desires of their nature.

"Therefore they subdue the sensual instinct, but willingly adopt the children of other people, and especially while these are very young, as they then are most susceptible to teaching and impressions.

"They show great kindness to such children, hold them dear and teach them all kinds of knowledge, and science, morals and religion.

"They do not reject wedlock, but, to the contrary, consider it necessary for the propagation of mankind; but themselves they want no intercourse with women, as they fear of their unchastity and levity, because they consider that woman gives her affections to her husband alone.

"They despise riches and worldly gain, and the equality of property among them must be admired; therefore none of them are seen to live in abundance nor in need.

"The laws of the Order regulate that every one that enters into the Brotherhood gives up to this all his property and wealth and therefore among them are neither seen haughtiness nor slavish subjection; but all live together as brethren, sharing good and evil.

"The 'Ointment with oil,' which the other Jews praise so highly, they consider to be without any sacred power or use, and do not therefore use it, but to the contrary cleanse

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themselves from it if any one of their body should be touched thereby by an accident.

"For the administration and account of the common property, they elect inspectors and directors, but in every other respect they assist each other.

"They do not live in any particular town, but in every town the Order has its respective 'house' where the members take their abode when they on their travels arrive, and they are there supplied with all they want. Everything is here to their disposition, as if in their own houses, and here they are received as the best friends and near relations by persons they never before saw.

"In every town there is an inspector, who has in his care clothes and other necessary things that he graciously distributes to them who need such.

"The Essees use their clothes until they are worn out and can't be used any longer. They neither buy nor sell among themselves, but every member willingly gives his brother what he needs of him, and is again supplied by others with the needful; and even if he thinks he never can repay it, he may without bashfulness receive it, as this is a rule with them.

"The Essees worship of God is grand, sacred and majestic; and before the sun rises and greets the earth with its beams, they do not speak on earthly matters, but read and send forth their sacred, humble prayers that they have learned from their fathers. The prayer over, the inspector points out the works in which each one is the most skilled.

"Having thus worked for five hours, do they again gather, bathe themselves in cold water, and don a white linen garb. Having washed themselves, they proceed to the special halls of the Order, where no one dare come who does not belong to their Order.

"Having gone through the ceremonies that the law prescribes they proceed, perfectly cleansed, to their eating rooms with the same reverence as if they entered the holy temple.

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"Everybody having taken his place in supreme silence and stillness, the bakers of the Brotherhood enter, distributing a bread to each person after a certain order. The cook sets before each one a plate of vegetables and other eatables, and this being performed, one of the priests steps forth and holds a prayer, for they consider it a grave sin to rest or touch food before praying.

"The meal over, the priest reads another prayer, and then the hymn of praise is sung; and in this way they praise and thank God, the giver of all good, both before and after the meal.

"They then take off their white aprons, that they consider sacred clothes, and return to their work, which they pursue till the twilight spreads over the earth.

"Then they go to their frugal evening meal again, during which they observe the same ceremonies as at their dinner and if members from foreign parts have arrived, are they put in the chief places at the table.

"The meal is taken with the most solemn silence and stillness no noise nor dispute disturbing the peace of the house.

"They talk by turns, and in a low tone, which will appear strange to those not used to it. They observe great temperance, in their way of living, eat and drink only what is necessary for their want.

"In general do they not act without the knowledge and consent of their inspectors and directors ; but it is always left to their own free will to exercise benevolence and compassion to all in want, of all classes of society, but it was not allowed them to give any aid to their relatives without informing the inspector. But in other matters it was allowed every member "To feed the hungry, clothe the naked, shelter the homeless, comfort the sick, visit, assist and comfort the prisoner, and comfort, aid and protect the widows and fatherless."

"They never let themselves to be overcome by anger, hatred, vengeance, or ill-will. Indeed, they are the cham-

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pions of faith, truth, and honesty, and the servants and arbitrators of peace.

" Their ' Yes ' and ' No ' was with them as binding as the most sacred oath, and except the oath they take at their admittance into the Order, they never bind themselves through an oath, neither in their public nor private life, for oaths and profanity are with them as much shunned as perjury itself ; and they consider that the man loses his esteem among his fellow citizens whose word is not sufficient without swearing.

" They study with perseverance and interest ancient writings, and especially prefer such that are intended to indurate and strengthen the body and ennoble and sanctify the spirit.

" They have profound knowledge of the art of healing, and study it arduously ; examine and are acquainted with the medicinal herbs and plants, that they prepare as medicine for man and beasts. They also know the use and worth of minerals as medicine, and do a great deal of good by applying these for healing the sick.

" Anybody that wishes to belong to the brotherhood is not at once admitted, but has first to pass a whole year of trial outside the same, and live according to certain rules and regulations, If he during this time has proved himself worthy through a strictly moral and virtuous life, and temperance, is he provided with a spade, an apron, and a white garb ; and now he is again subjected to new trials, and having passed through these, he is sprinkled with water, or ' baptized,' as a sign of his spiritual purity and liberation from material things.

" Having thus proved his chastity, and being further tried in his strength of character and other qualities, and found to be worthy, he is at last admitted an actual member of the Brotherhood. But before he touches any food in the presence of the Brotherhood, does he take this sacred vow ;

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'Above all things to fear God, of a true and pure heart, exercise justice and honesty to all men; neither of impulse nor influenced by others, harm or hurt any man: during all his life to shun injustice, and ever undaunted, further truth and justice.'

"Further, he vows sacredly ever to obey his worldly rulers, as no body has the rule without the will of God, and if he becomes a ruler, does he vow not to misuse power, and to set an example for his subjects by a virtuous life, frugality and plain clothing. He shall always love truth and shun false-hood, preserve his mind from any impure thought or impulse, and never stain his hands with unjust gain.

"For the third, he vows never to interpret or explain anything of the laws of the Order in any other spirit than he himself has received it from the holy fathers and faithfully hide and take care of the books and archives of the Order and according to special regulation to keep secret the name of the angles with whom the fathers formerly stood in communion.

"This was the vow that every member must take and which they considered so sacred that they would rather suffer the most violent death than to break it. The member who broke his vow, or was catched in the act of any crime or vice, or could be proved to have committed the act, was expelled from the Brotherhood, and his fate was to be pitied; for if the Brotherhood showed him no mercy, nor forgave and received him again, he generally had to starve to death, as the one who once had offered himself up to the service of the Brotherhood and sworn faithfully to sustain and obey its laws and regulations, broke his vow, could not receive any food, aid or assistance of any one, but had generally to live in the deserts and forests and there in the open air seek his support of herbs, roots and wild fruit till death put an end to his miserable life.

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" But often it happened that the leader and brethren of the Brotherhood took mercy upon him and again received him into their meetings in the very moment when this miserable was despairing and near starvation, for they considered that a man who was driven to despair and mortal anxiety was punished enough for his crime.

" In their administration of justice they were indeed severe, but sincere and very just. No body could be condemned by a court of less than one hundred persons, but a verdict that a majority of these rendered was unchangeable in all cases.

" Besides Jehobah, the Creator of all, they all also worshiped highly their ' Lawgiver ' (This their Lawgiver was not Moses, as many have supposed. The Essees often spoke the name of Moses in their conversations with the Gentiles, but in their law it was strictly prohibited to speak the name of their Lawgiver to any uninitiated), and he whoever contemptuously spoke his name was punished with death.

" They had great esteem and venaration for old age, and even considered it right to agree to and respect the opinion of the majority, as many eyes always see more than two eyes.

"They keep the Sabbath more punctually and conscientiously than any other Jews and do no labor on the Sabbath, for they not only prepare and cook their food before hand, that they may not be obliged to make a fire on the Sabbath; but they also did not dare touch or move from one place to another the dishes in which was their food and drink. Every time they had performed their natural wants they washed themselves, as if they thereby had become unclean or stained.

" All the members of the Brotherhood are grouped in four separate classes. The youngest brethren are considered so inferior in comparison with the elder, as regards

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their inward purity, that the latter again have to wash themselves if they happened to come in contact with the former as if they had been stained by the touch of an unclean or uninitiated.

"Generally these people grew very old, and I myself know several who have arrived to an extraordinary old age; and I presume this fact may be accounted for by their temperate, laborious life, and strict regularity.

"Their courage and uncommon tranquility cannot be disturbed by the greatest calamities, adversities or troubles, for they can bear suffering and pains with the greatest calmness and strength of mind, and in defense of anything good and just they gladly prefer death for life.

"During the Roman war they have indeed been subjected, to great calamities, suffering and excruciations. Many of them have been put to the rack, and, living, crushed by a wheel, burnt alive, or boiled in great kettles, buried alive, crushed with millstones. Indeed, all conceivable instruments of torture and suffering have been invented and used to make them deny their faith, deride their Lawgiver, or eat such food as was prohibited by their law; but all these efforts have been in vain. Unshaken in their determination, they have suffered these excruciations in silence and with great endurance; and many of them have in the very pain rebuked their enemies with the sharp sword of the word of truth, and have then, to the great amazement of the bystanders, in a calm mind and joyful mien, given up the spirit in the firm belief to see it again for they have the firm belief and faith that their bodies shall decay and become dust but that the souls are immortal, and shall live eternally."

Josephus' words are :—"*Opinio autem apud Esseenes firmata constitit, corruptibilia quidem esse corpora, animas autem immortales semper remanere.*"

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"They say that during the worldly life the spirit is chained to the body like a prisoner in his cell, but when these chains burst, by wear and decay, then the spirit is freed from the bodily prison, and already tasting the heavenly bliss it soars up to the bright kingdom of joy and peace.

"They agree with the disciples of the Grecian philosophers, that the pious spirits, previous to their admission into the joy of heaven, hover in space over the waters, without being affected by rain, snow, cold or heat.

"They maintain that by the doctrine of the immortality of the soul men are promoted and encouraged to a virtuous life and shun vice. Many of the Essees have often stepped forth among the people as prophets, and informed of things to happen, which has been easier to do for these holy men, as they from their earliest infancy study nature and the doctrine of God; are instructed in godly books and the writings of the prophets, and grow in wisdom and purity of heart. Their presages often came true, and this increased their esteem with the people as holy men and prophets.

"There was still another class among the Esseens who, although they corresponded with the description of the Brotherhood in general, as doctrines of religion, laws and ceremonies, differed from them in regard to wedlock. These latter consider that everybody who does not marry hereby contracts the propagation and destination of mankind, as men would soon cease to exist if they lived by such rules.

"But ere the members of this class married, they put the one they had chosen for their wife on a term of trial for three years; and if, after this threefold trial and cleansing the woman was found to be chaste and faithful, and capable of bearing children, they married her. They never had sexual intercourse with the wife in her pregnancy, thereby to show they had not married from lust, but to fulfill the command of Jehovah 'Be fruitful, increase and fill the earth.'

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"When the women bathe or wash themselves they are clothed in a linen garb, in accordance with the men, who when they bathe, wear an apron or a belt around the waist. In whatever they do they exercise great order and chastity, and rightly do they deserve to be called an example for the life of other people."

Such is the description that the learned Josephus gives of this interesting Brotherhood, their doctrines, customs, ceremonies and lives, according to what he himself has found of his own observances within the same; he having been admitted as a real member after being tried for three years.

Another learned and authentic author is an old Jewish Philosopher called Philo, who lived contemporary with Jesus, and dwelt in Alexandria, who has given to posterity a description of the the Order of the Essees, their doctrines, customs and ceremonies. In several of his writings that have been preserved to our day, he speaks of this Brotherhood in his work, "*Quod omnis vis probvs liber sit*"— Every truly upright man is free.

He writes specially about the theoretical Essees, or the so-called Therapeuts (the word 'Therapeut' means physician) and his description of the Order corresponding with Josephus, and thus we have two authentic authors that correspond perfectly in their description of the doctrines, life, customs and ceremonies of this Order.

According to the account of Philo, "The 'Therapeuts' were Essees who, of their own free will, retired into solitude, and who from love of godliness and heavenly things, passed their time in studying religion and nature. They live in several places in Palestine and Egypt, and in this last country their greatest congregation was in the vicinity of the city of Alexandria, in a lovely valley by the Sea of 'Moria,' where the air in this country is very mild and healthy.

"Here each one lived in their respective houses, or rather huts, but so close to each other that in time of danger the

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brethren could call to each other and hasten to mutual help and assistance."

Among these Therapeuts there were others who lived in solitude in deserts and caverns, as, for example, Banus, whom Josephus mentions; and to this class belonged most probably, John the Baptist (Luca Evang. 1 Chap. 63 v., Marc. 1 chap. 4, and Matt. 3 Chap., 4. v.) for his habits and mode of life correspond according to the gospel with these of the Therapeuts.

Like the general members of the Order of Essees he had disciples, whom he brought up and instructed, but that the New Testament does not directly record John as a member of the Esseen Order nor mention the same Order, this may easily be explained by the circumstances that every member of the Order had to take a sacred oath at their initiation never to divulge any of the secrets of the Order to anybody that did not belong to it and not to manifest himself a member of the Order in cases where it was not necessary.

That our Lord and Master, Jesus, took John and his disciples into his service, goes to show that he at least prized the noble efforts of Esseers for truth and justice, and that their profound knowledge in the science of nature and the scriptures of the prophets, was known to him.

The Pharisees generally conceived the scriptures of the prophets liberally, and misunderstood altogether the spiritual meaning thereof as regards the coming of Messias. But the Essees interpreted and conceived the scriptures and prophecies of the coming of Messias allegorical, viewing the divine secrets earnestly and profoundly.

Therefore Jesus chose for his firm and faithful disciples the pious and unassuming Essees, among whom John, the son of Zacharias, was one of the most devoted and best versed in the scriptures, who stepped forth to proclaim the coming of Messia in Christ. And with the most sincere love, greatest perseverence, and firm faith, did John seal and

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confirm this truth through the cleansing by water, through baptism (which with the Essees had the double significance of both bodily and spiritual purifying), and in Christendom considered the first Sacrament.

Before a Neophite was admitted, or allowed to appear before the Brotherhood, having gone through the first trials, he had to pass three days and nights in a lonely grotto, in religious and solemn meditation. For his sustenance he found frugal but sufficient food, consisting of fruits, bread and water.

When this time was passed he was brought to the Brotherhood in the evening, immediately after the setting of the sun, where certain questions were given him to answer; and when he had there taken the oath of initiation, the brotherly kiss passed the round of the brethren, whereupon the Neophite was dressed in the white garb, as a sacred emblem of his purity of soul, as he now having consecrated himself to Jehovah in the cause of truth and light.

The elder of the Brotherhood then initiated him, saying: "Beloved son, you are consecrated to Jehovah, therefore choose your path after His will; contend ever undaunted for truth and virtue; try and examine everything minutely and conscientiously, and having tried much, choose the good and useful in life, and use it for the good of yourself and your fellowmen."

Then he was given a spade and an apron, and one of the elders of the Brotherhood spoke as follows: "The Brotherhood is henceforth thy world, thy all, thy father and mother, thy sister and brother; and henceforth it is the duty of the Brotherhood to care for thee, protect thee and guard thee, for hence thou art its beloved son."

Some of the priests then read the prayer of the Brotherhood, and when he had pronounced the last word, all the brethren shouted in chorus. "Amen! Amen! Amen!"

The usual hymn of praise was then sung, and the brethren sat down to their frugal, brotherly meal, or feast of love, but

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still the Neophite was not allowed to sit by the brethren's table, but had to take his place by a special table in the presence of the brethren.

Now again came a trial of twelve months, and when all the years of trials, three full years, were ended, the Neophite was cosidered an actual member of the Brotherhood and then he was initiated and gradually instructed in the doctrines and secrets of the Order.

The Jews in general called this Brotherhood, "The Holy Brotherhood of the chosen ones," or "Hasidees," that is, the pious, or the "Children of Peace," of whom Jesus speaks on several occasions. In Luke, 10 Chap. 5 v., when he says, "When ye come into a house say first, 'Peace be to this house.' And if the sun of peace be there, your peace shall rest upon it; if not, it shall turn to you again."

Likewise Nathaniel says to Jesus: "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Evang. John, 1 Chap., 48 v., and also do we refer to the conversation with Nicodemus, John. 3 Chap.

The brethren had their special signs, and thereby recognized each other when they met. These signs were: A certain movement of the right hand, a grip, the brotherly kiss, and the word of salutations—"Peace be with you my brethren"; and it is significant that Jesus, on occasions where he suddenly or unannounced stepped forth among his disciples, always saluted them with the words: "Peace be with you." Luke 24 Chap., 36 v.; Matt. 20 Chap., 19–26 v.

The Essees represented their doctrines to the younger members and brethren in parables or allegorical form, thereby to form and exercise the mind and sharpen the thoughts, that they might gradually get used to interpret the glorious doctrines and truths that were hidden under the parables.

Josephus says therefore, "*Maxima enim philosophic pars apud Essenos, prised ritu per Allegorias traditur*"; and we know that the Master, Jesus, often made use of the allegorical

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representations and parables, when he would impress some moral commandment or high idea in the hearts of his disciples or the people, or some sacred doctrine of his divine truths.

The moral commandments of the Essees appear otherwise to be very much similar to those which the ancient philosophers and wise men teached, but still more similar are they to the doctrines that Jesus preached.

In my little work "Palestine in the time of Jesus" I have, page 88, showed this by several examples.

Yes, the very fundamental commandments of the moral law of the Essees consists of the same words that are quoted in Luke., 10 Chap., where it says: "And behold a certain lawyer stood up and tempted him saying, 'Master what shall I do to inherit eternal life?"

He said unto him, "What is written in the law? How readest thou?"

And he answering said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbour as thyself."

And Jesus said unto him: "Thou hast answered right. This do and thou shalt live."

Everybody that entered into the Brotherhood took the solemn vow, "To love God above all, and exercise love and justice to all men."

The places within the borders of Palestine where most of the Essees lived and had their meetings in the time of John the Baptist and Jesus, were the country round Nazareth, the valley Achor near Bethabara, the country round the castle of Masseda the desert at Ephraim, the mountainous country at Igutha, not far from Hebron, the town Bethania by Jerusalem, the valley at Thabor and the country surrounding the stronghold Macherous, where John afterwards was a captive and where he by the command of Herod was beheaded.

Such was this remarkable Brotherhood within whose sacred association the true God was worshipped and the doctrine

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of true religion preserved in purity, truth and spirit, in many centuries.

For this, their pure, unsophisticated worship, this Brotherhood was renowned, before, by, and after the time of Jesus and useful, indeed, did their firm faith in God prove; for soon after the departure of the Master came the time when they were tempted, and when it was of need to be firm in their faith.

After Jesus' departure was the Brotherhood subjected to the most severe temptations, the greatest trials and persecutions. The Romans spread war and desolution over the unlucky land of the Jews, and with the horrors of the war followed thousands of miseries. But none were more persecuted than the pious Esseens.

The Roman chiefs and soldiers invented all conceivable kinds of tortures and excruciations to make them mock and deny God, but by none of all their barbaric means did they succeed in shaking the perseverence and firm faith of those pious people.

In the first fury of the war, many of the Esseens who lived in the cities, had fled to their brethren in the desert and the mountains, and there hidden, could they in peace and brotherly love, exercise their worship of God, according to the teachings of the Master, unharmed, in its purity and truth.

But soon their places of refuge were discovered and traced by their enemies, when they were driven out of their places of concealment, and most of them fell bloody victims to the fury and rage of the Roman soldiers.

With the greatest calmnes, without complaint or murmur, they suffered the lengthened pains of death, and sealed the Master's teachings with the blood.

But there were still many who, in spite of the inventive means used by the Romans to trace their ambuscades, remained undiscovered, and thus were saved from a suffering death, and these are just the fathers of the Brotherhood, who

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have preserved in its purity their doctrines, secrets and the knowledge that they themselves inherited from wise fathers, and handed down to their posterity, and these their doctrines give the truest and greatest manifestation of the greatness, wisdom and power of God, and his inscrutable love to all men. Amen."

MANORAMA

OR

THE NEW WOMAN REDEEMED

(By "Kaushala")

CHAPTER XXII (*a*).

(*The Same Subject Continued.*)

The Rai Bahadur smiled a smile and said "Young blood is hot. You, my dear Hari, always call a spade a spade and use language which is apt to be stronger than the necessities of the case require. You do not make allowances for the difficulties of pioneers. Laymen, many of whom had never looked at the covers of a Veda or a Shastra, found themselves, by the pressure of circumstances, at the head of a religious movement. After the Rishi's death no Pandits, well versed in the Shastras, met in solemn conclave and decided upon the future plan of action in accordance with scriptural injunctions. Although the Rishi had, by example and precept, taught that the Arya Samaj could only found and maintain schools and colleges giving the foremost place to classical Sanskrit and the Shastras in their curriculum, an Anglo-Vedic College was founded to commemorate the work of one who was a deadly foe of the bureaucratic system of education devised to enslave the intellects of India and thus to consolidate physical thraldom. And this was allowed

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for a time to be done without protest. The reason was simple. Swami Dayananda was unfortunate in having no disciples as distinguished from adherents. He was surrounded on all sides by mercenary Pandits who said ditto to what he said not from conviction but from self-interest or English-educated enthusiasts who cared exclusively for the social reform side of the Master's activities and had neither the ability nor the inclination to devote attention to his philosophy, his metaphysics and his religious mission which were, for the Rishi, the foundation upon which he desired to build the magnificent edifice of his Church. The enthusiasts had their way, the mercenary Pandits were bribed or bullied into silence and the rank and file, who were loyal to the memory of the sage, were told that an Anglo-Vedic College—even though affiliated to the University—would revive ancient learning and become a centre of Shastric studies. The multitude quite believed it, not being Sanskritists. Possibly the leaders did not practise a conscious deception. They themselves being quite innocent of a knowledge of Sanskrit fondly persuaded themselves that a college could be a seat of Sanskrit learning and also prepare students for University examinations. At that time private institutions had greater freedom in the choice of books and the Punjab University prescribed syllabuses and not text-books. But as the grip of the state upon these institutions grew tighter, the fond dream was shattered. Gurudatta with a prophetic and unerring vision saw earlier that this would be the case. After Gurudatta's death there was a split, the Gurukula was founded and an effort was made to chip the Hinduistic shell and to place the Arya Samaj on a universal basis. But the very leaders who had started the movement found the racial and nationalistic elements too strong for their

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steadfastness of purpose and chose to swim with the current. This is the tragic story told in a nutshell. Well, Hari, my analysis is not diff rent from yours. But I trace effects to their causes and choose to regard leaders rather as self-deluded victims of misdirected enthusiasm than as persons who deliberately perverted a great movement from its real purpose."

"Well! I agree with you on this point as regards the motives of most of the leaders But can you say honestly that *no* leader acted deliberately ?"

"I dont't know! I can speak from personal knowledge that only one leader—who now stands discredited after working a lot of mischief—has been dishonest For he openly says that he does not now and did not ever before believe in the eternity or even the infalibility of the Vedas. He has the effrontary to boast that he tried hard, by subterfuge, to deceive the Master into dubiously wording the third principle of the Arya Samaj but failed miserably I acknowledge that that leader at one time exercised a baleful ascendent influence over the destinies of one small section of the Arya Samaj. But happily that section has now been disillusioned and there are indications that it is now trying to make up for past derelictions. It is further an irony of fate that it is some members of Gurudatta's party who speak least about the universal mission of the Arya Samaj and prate most foolishly about the Arya Samaj being an essentially Hindu movement whose main object is the bringing about of Hindu Sangathan and the promotion of Hindu-Muslim alienation. In the opinion of these people a Hindu, even when he worships stocks and stones and shuns his untouchable co-religionists or denies, as a Jaini does, the existence of his own Creator,

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is nearer to the religion of the Vedas than a pious and truly religious Mohamedan or a Unitarian Christian who worships one God in spirit and tries to cultivate brotherly relations with all God's creatures. Happily the heart of Gurudatta's party is sound and the influence of these persons is on the decline. But leave aside personalities. We have diagnosed the disease. We have discussed its etiology. We know the prognosis. Now let us discuss the treatment."

"To my mind the only possible and effective treatment is the capture of the platform of the Arya Samaj with a view to the emphasising of the universal character of its mission and the carrying on of a crusade against all unholy attempts to cramp, nationalise, racialise and Hinduise the movement and to make it a means of creating bad blood either between Europeans and Indians or between Hindus and Muslims. Let our co-religionists understand that the Vedic religion is for all races and it makes no discrimination in favour of or against any particular race The portals of the Arya Samaj are wide open to all—no matter what their race or colour—who would avail themselves of its redeeming and healing message. It seeks to establish not mere Hindu Sangathan but an inter-racial and an inter-national Sangathan embracing all peoples and countries based upon a universal belief in the Veda – the Eternal Scripture of the human race, the Primeval Source and Fountain Head of all Truth no matter preached by what religion, the All-Wise Father who has revealed it from æon to æon and hierarchy of Rishis, sages, and prophets of varying degrees of spiritual perception who have warred against sectarianism and tried to restore religion to its pristine purity. This is the glorious mission of the

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Arya Samaj. Its mission is as wide as the universe not as narrow as Hindu India. Its message is for humanity and not any chosen people. The Dispensation of the Vedas, unlike that of the Old Testament, is not for a favoured people. The Hindus are not God's children in any peculiar sense. He is the father of all created beings and has no stepchildren. He loves all even those who are perverse. Of course those who obey His commendments are the special objects of His grace but then these people are found not only among Hindus but among peoples of all races, civilized or uncivilized."

"Supposing that the racial bars are abolished and the obnoxious Shuddhi ceremony is done away with, will a large number of Christians, Muslims, Europeans and others join the Arya Samaj!" Asked Hari.

"They ought to, because modern Islam and Churchianity miscalled Christianity have both outlived their usefulness and since man is by nature religious, the Vedic religion with its catholic and rational doctrines which appeal at once to the intellect, the emotions and the supersensuous part of man is sure to find wide acceptance when it is stripped of its oriental husk and Hindustarian trappings and preached in its pure form. By "Vedic Religion" I mean the universal principles of the Vedas and not the conventions, traditions and ecclesiastical forms which, to my mind, have only a temporary and ephemeral value and form no essential part of it. There is an eternal element in the Vedic Dharma and an accidental element. The Rishi emphasises the eternal element, the priest the volatile element. The latter would erect accidents into essentials. The Prophet stands for the spirit that saveth, the priest for the letter that killeth. We must certainly carry to the West the spirit of Vedic

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religion and not the medieval accoutrements which may have been essential supports in one country and may prove burdensome in another. The spirit will create its own vestments in the West. Let us rely not upon forms which repel certain types of men but on universal principles of belief and conduct which appeal to all sane minds with equal force."

"I quite agree ! But the question is whether the community of the Arya Samaj, which is caste-ridden, usage-ridden and superstition-obsessed, is in a position to absorb this influx. And will not the knowledge of this fact deter Vedic Dharmists among Muslims and Christians from joining the Arya Samaj ? Can there not be Arya Samajist Muslims and Christians just as there are Muslim Hindus—i. e. Hindus who acknowledge Muslim saints as their spiritual guides and yet conform to the outward observances of Hinduism-and Atheistic Hindus like Jainas who deny the authority of the Vedas and acknowledge no Creator of the Universe ? Will a Muslim Vedic Dharmist not prefer to remain in his own community where all, high and low, are treated alike, than join the Arya Samaj, many leaders and preachers of which would not dine at his house and could, on no account, establish matrimonial relations with him."

"Yes ! That is a real problem. So long as the so-called Arya Samajists do not break through the barriers of caste, the philosophy of the Vedic religion will spread but the community of the faithful will not multiply and Universal Sanganthan will continue to be the chimera of disordered brains."

"Well ! Philosophy without a community and a church to guard it has a tendency to degenerate into something diaphonous and amorphous—something intan-

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gible, void of personality and individuality and, therefore, impossible to grasp. The Vedic religion will, thus, be quite as powerless to shape conduct and transform character as Theosophy and Sufism undoubtedly are. The need of abolishing caste is, to my mind, just as imperative as that of a crusade against the growing and progressive racialisation of the Arya Samaj. But the question is not without its difficulties."

"May I know what those difficulties are, apart from those involved in killing an institution which has penetrated the marrows and the bones of the body politic ?"

" The first difficulty is that of Gotra. Among Muslims and Christians marriages within the prohibited bonds of consanguinity—prohibited in the Vedic sense—are permitted. The Hindu's Gotra saves him from contracting such alliances. The Muslims and Christians have lost all touch with their ancient Gotras. When large numbers of these people join the Arya Samaj, they will sometimes marry among themselves. How is in-and-in breeding to be prevented ? We shall have to devise new Gotras and give them to men belonging to the same family or tribe. Then, again, while caste ought to be done away with, good descent must continue to be an essential factor in the choice of a partner for life—or in other words the Varna must not be lost sight of. Now if a Deccani Brahamana married a Panchama girl, no matter how accomplished she may be personally, the chances of the marriage turning happy are forty per cent, but if a Panchama married a Brahmana girl they are reduced to ten per cent. Parentage and environments are not to be ignored. Some families have a tradition of culture. Now while the Kayasthas of U. P. and the Khatris of the Punjab can intermarry with advantage to both, marriage between

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sections of the Banias of U. P. and Deccani Brahamanas —with exceptions here and there—can only prove disastrous. Then again a marriage between the son of a shoemaker, even though he is wealthy and possesses a motor car, and the daughter of a Brahamana can only result in the slow death of the girl. It is one thing to believe that heredity is not an indispensable factor and quite another thing to hold that it is not even an important factor."

"Did not chandalas become rishis in ancient India ?"

"They did become rishis but there is no evidence that they married in the families of Brahmanas. While there are instances of Brahmanas marrying the daughters of Sudras and even of Kshatriyas marrying the daughters of Brahmanas, there are no instances, so far as I know, of Vaishyas and Sudras, even when they became Brahmanas, marrying the daughters of rishis."

'Do you mean to say that all Muslims and Christians are Chandalas ?"

"God forbid that I should say so. Among them there are Brahmanas, Kshatriyas, Vaishyas and Sudras. Only we shall have to classify them. And before we classify Muslim and Christian converts, we shall have to classify Hindu converts. Unless there is a classification according to *Gun, Karma and Subhau*, indiscriminate marriages will only bring disaster.

"That is so. It is a problem which must be thought over."

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FUSION OF CULTURES ON THE SOIL OF INDIA.

(By Prof. Vidhu Bhushan Datta M. A., Gurukula Kangri).

India has been a land of cultural fusions. In fact every country that has a history of considerable duration and of development of civilisation is more or less so. Only it is that in this respect India stands very conspicuous and bears some striking features. The reasons are not far to seek. Her cultural beginning is so old and her civilisation so long-standing and continuous; and in that long range there stands such a diversity of *ethniks* and politics

Fusion of Culture and its spread in the world took place in different ways. The higher thoughts of Masters were naturally taken by disciples and followers; so the teachings of the different great religions were spread over races; and from races to races; intellectual and scientific attainments of one people have also sometimes been taken in by others; commercial intercourses have ever been the medium of the interchange, also of ideas, customs and manners; migrations have again been a necessary way of the transplantations of human races and with them there have been adoptions of new and adjustment of old ideas, and habitudes; and last but not the least conquest has ever been a potent factor in diffusion of ideas and modes of living amongst different peoples and nations. The conquering people, if they happen to be superior in civilisation and culture, naturally impose their own ideas and standards of life upon the conquered; but it has often been found that in some very conspicuous stages of world's history, it is the less civilised and intellectually and spiritually inferior peoples who have,

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by dint of physical force and natural resources, laid their dominating hands upon the more advanced in intellect and culture. The effect of such incongruous coincidence has been highly striking in the history of world's civilisation; for it is observed that in such circumstances it is conquering races which although stronger in physical force and greater in political status, have submitted to the superior culture and intellectual power of the conquered and been infiuenced by them; and ultimately they have been active agents for the spread of those higher attainments of the conquered. Thus it was that the ancient Greeks, submissive to the powers of the Macedonians and the Romans, were in a position to spread their cultural glories throughout the vast dominions and empires of their masters; and it was the Romans who in their turn, having developed and applied to social polity the very same cultural acquisitions of the Greeks, handed them over to their conquerers, the Goths, the Vandals and the Teutonic Germans whose descendants are now the custodians of the civilisation of the modern world! That the Indian religion and civilisation was spread at one time, by her Scythian conquerers in the Western and Central Asia in now evident through archæological researches in those lands as also the writings of the old Chinese travellers.

But India had also a way of her own, in adjusting and diffusing her culture and civilisation within her own limits that have witnessed the spectacles of various historical performances through various epochs and since long. She has had peculiar geographical boundary and physical conditions which greatly helped her cultural growth which remained uninterrupted and wholesome during a very distant past; and the very same culture was of a lofty and significant character; based on some funda-

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mental principles of human nature—its essence, needs and purpose—it had attained such a high state of spiritual development as applied to practical needs of life, it got its development in so many diverse lines in the shape of the different shades of her religion, that all people, high or low, could find full satisfaction of the cravings of the human heart in one form or the other if they only cared to seek the path.

From the very beginning the Aryan teachers in India availed of these conditions which in course of time assumed the unique cultural shape that it has ever had. We are not concerned here with the question if it was the original stock from which issued all the other branches of Aryan families of the world and they, in their turn, spread their culture, as they are still spreading, in non-Aryan lands. But within the bounds of India, the civilisation of the *Aryas* soon spread throughout the whole area and formed the bond of a unity which in point of culture is still supreme in the land. This cultural reign remained intact for a very long time—till the rise and formation of the Buddhistic and other reactionary movements in religious thought—when there began the torrents of foreign invasions first inaugurated by the old Persian monarch Darius. The Persians, the Macedonians, the later Bactrian Greeks, the Sakas, the Parthians, the Kusanas and Hunas of Scythian stock, all tried their chance in turn and at intervals, till India was consolidated once for ever about 7th century after Christ when the Guptas' power had declined and Harsh's supremacy in the North and Chalaukya power in the South were rivalling each other; and under the sunshine of that prosperous rule and in the surroundings there were basking in different regions the minorities of princely authorities which were soon to bloom forth and rise to

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power after the decline of the imperial overlords—*viz* the Rajput principalities in the North and the Hoydalas, the Ballalas, the Gangas, the Vanas, the Kesharies, the Pandyas and Cholas. Since that time till the Mohamedan invasions in the different provinces there grew in permanent form the solid structure of Indian culture in the form of a great banian, as it were, that has had its exhibits in the shape of classical and other literature and the arts and sciences of the time. That solid figure has, thence, been subjected to blasts of aggressive invasions and unfamiliar contacts—the Mohamedan and Christian possession of the land in succession.

But the vitality of Indian culture has been strong and often there have appeared expert doctors to renew the vigour and give relief from maladies both inner and outside. Already it had produced a wonderful effect in relation to the foreign elements that had settled in the border lands and adjacent provinces as ruling powers—the Greeks; the Sakas, the Parthians and others. Where are these names in the social structure of India? They too came with their ruling bands and distinct racial culture. These have left their trace in various sculptures, coins and architecture—but they have merged themselves in the great body of people of the land. The great *ajagara* of India's culture was lying there with the wide mouth and all the serpents coming from outside went down, willingly, into the deep gulf. They assumed its religious customs and manners, depicted their coins with Indian gods, assumed Indian names (of Rudridamm) and worshipped Indian images and shrines which they built with their own hands, and when thus reduced to the very part and parcel of the body-politic of India, they espoused the cause of the very same culture which later became so vigorous.

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Indeed the fusional faculty of Indian culture is wonderful: it is due to no bending nature or weakness of the original stock, but to the healing power and vital strength inherent in its nature. It had stood high with its august head and commanded submission of everything that came near or in contact; and it stood well against the fires and torches of the aggressive attacks of Islam and is still standing the test of the charming antagonism of the western civilisation. And those of the opposing camps who have ever cared to take the pains to study the nature of their mighty edifice cannot withhold the meed of praise that is due to it.

But what about the *fusion* of these foreign elements who thus came later to India and established the ideal conceptions and happy dreams of the nation-builder, and the cosmopolitical worshippers of the human race? The answer is not far to seek—the process has been in operation. The Musalmans have largely bent down. If one means to try it, let him compare one of the Indian Muslims with an Arab or a Turk and note differences between their inner culture. As regards the religious-antagonism of the Muslim here against Hinduism, is it not the Indian zeal that only operates in the Mussalmani mind in a diverse way—for why it is that the Musalman weeps so bitterly for the Caliph's seat while the Turks are overthrowing it. It is India that weeps in the garb of Islam. Let any righteous Musalman understand it and the task of fusion, not to speak of unity, will be accomplished. As regards the Westerners who came in late, let us look to the early Portuguese who are settled in certain parts of the land. From amongst them, we find men like Antony (Feeringu) a Portuguese of anti-British time, a settler in Bengal in the time of Nawab Alivardi Khan, singing the song of *Kali* as there

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are lots of Moslem Pirs and Faquirs worshipping Hindu gods and goddesses. A difficulty there is no doubt about the present rulers But here the chief bar is the ruling spirit of the present stuff which keeps them aloof. Inspite of the fact that they speak highly of the "ancient culture and civilisation of India" and often refer to the ancient and dignified prophets of India, still they keep scrupulously away from, and cannot see through the real spirit of India. If other nations of the world, Eastern and Western are compared with the ruling one in relation to the appreciation and adaption of the high cultural life of India, we see what a minor role of the latter play. Nothing can be more regrettable. Still the fact is there.

THE EDUCATIONAL PROBLEM IN INDIA.

I.

(By Prof. Dev Raj Sethi, M. A.)

A century short of a decade has passed, when Lord Macaulay visited India, as President of an Educational Commission to recommend the lines on which education was to be imparted to Indians. After his vehement discussions with the Pundits and Maulvis of the time, and with the support of Raja Ram Mohan Rai, he gave his verdict in favour of the System of Western Education with English as the medium of instruction. Twenty years later Sir Ch. Wood, the then Secretary of State for India, in his Commons dispatch set his seal on it. The next important touch was given to it by Lord Curzon in his Universities Act of 1902. There have been several other modifications and developments, but it is hardly necessary to repeat them here.

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The one main object in view, throughout this long and chequered period has been the consolidation of their powers by our benign rulers. This educational system was expected and intended to produce a revolution in all our national institutions, our language and literature, our customs and manners, and our Social life, and thus to produce " a large and growing class of persons, Indian in blood and colour but, English in taste, in opinion, in morals and in intellect " (Macaulay).

The British established schools and colleges in India with the clear object of strengthening their hold over the country, and of consolidating their empire, so that the risks to which a foreign rule is always exposed may be reduced to a minimum. Mr P. M. Mehta thus describes the relation between a British Soldier in the Indian Army and a teacher in an Anglo-Vernacular School.

" In India, Gentlemen, the soldier is abroad and must be : but the humble school-master is no less indispensable. He alone can add stability and permanence to the work of the Soldier."

Sir C. Trevelyan, who amongst others was responsible for inaugaration of the Educational policy in India pointed out in 1838 : —

"Familiarly acquainted with us by means of our literature, the Indian youth almost ceases to regard us as foreigners.——Instead of regarding us with dislike, they court our society, and look upon us as their natural protectors, and benefactors; the summit of their ambition is to resemble us." Evidently the object was two-fold *viz.*, to lay firm the foundations of the British Empire and to complete the task of degeneration and denationalisation of the Indian youth.

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How completely these hopes and anticipations have been realized is amply clear. India has become the keystone of the British Empire. To give up India is for England equivalent to committing a suicide.

The other side of the picture is all the more dismal. Look at a student of an Indian University. Follow him closely in his daily life in one of the college hostels in Lahore. He does not leave his bed in the morning at 8 'oclock without first dressing his hair and then taking a cup of tea. He prefers to absent himself from the college rather than go their without socks and shoes.

He becomes crippled in another sense. This mental equipment, with an utter and deliberate neglect of manual training, makes him forget the use of his hands. The result is that he finds himself incompetent to do the lightest task. After completing his student life, he enters the den and dust of the worldly strife. It is then that the stern realities of life appear before him in all their hideousness. He finds himself fit only for the office stool, and hunts from office to office for employment. But to his misfortune he finds everywhere written in capital letters NO VACANCY. And this is the common lot. Every year these graduate-manufacturing universities are turning out their products by the thousand, only to swell the ranks of the unemployed.

This is only the superficial side of the picture. When we penetrate the surface and analyse the whole situation from a broad national point of view, it looks grave and threatening. The strength of a nation consists in the vitality of its permanent institutions and its moral calibre. National institutions are the heart and soul of a nation. Nationality cannot feed and luxuriate on mere speeches, cold logic, cosmopolitanism, etc. It is kept

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alive and fostered by real institutions which are a part and parcel of our daily life and which we have been taught to love and revere from childhood. Let us see how the British Educational system accelerates the decay of our national institutions and thereby cuts at the root of our nationalism.

(1). *Language*—Language is a very important national institution. It is the bond of society. It is the key to national history. It is the vehicle to transmit, the wisdom of the past and the present generations. The effect of the British Educational system is disastrous. What other glaring proof of the above is required, than that I, an Indian, am writing this article not for Englishmen or Americans, but for my own brethren in the language of a foreign country situated at a distance of 7000 miles from here. Bhai Parmanandji during his stay in America, was one day reading a letter received from an Indian friend. An American boy, in the family, out of curiosity ran to Bhaiji to see the Indian language, in which he naturally hoped the letter to be written. On coming near, he remarked in a contemptuous tone. "Oh, it is only English."

(2) *History*—National history is the *sine qua non* of national unity and growth. Common hero-worship is the bond of society. The text-books written by the Lethbridges and Hunters of the Anglo Indian community keep us in the dark about our ancient greatness. They deliberately present to us a distorted picture. They invariably impress on the minds of our boys the notion that our ancestors have been an incapable race since the dawn of history and that our only monopoly has been to lose battles one after another. Their perusal does not betray the slightest hint of anything that an Indian youth may proudly cherish and richly treasure.

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Doomed is that nation that allows its children to read its own history written by alien conquerors. We may fail to follow in the footsteps of our ancestors but let us not commit the sin of *pitri-ninda*. The same is the case with literature.

The deadly blow dealt to our social life, our character, our patriotism, idealism etc. is simply staggering. Space does not permit me to go into its details. I cannot do better than conclude this portion of my article with the weighty remarks of our revered leader Lala Lajpat Rai :—" I strongly believe that this system of education is more harmful than useful ; that it is emasculating and enervating ; that it is denationalising and degrading ; and that the so-called educated man is a more effective hindrance to our progress in political freedom than his uneducated brother."

CONTEMPORARY THOUGHT REVIEWED.

SCIENCE VERSUS RELIGION.

The following learned article appears in the *Patriot* of Lucknow. We commend it to the notice of our readers The writer knows his subject and has based his conclusions upon the writings of first rate scientists:—

The religious trial in the United States of America has excited keen interest throughout the world. The genesis of the world as well as the genesis of man as given in the Bible militates against modern ideas of scientists. Among the modern theories none has evoked so much controversy as the theory propounded by Darwin about the descent of man. It wounds the feelings of man to be told that his ancestors in the dim past descended from apes. Is man a fallen angel or a developed

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ape? When Darwinism was propounded Disraeli is reported to have said: "I am on the side of the angels." Writing on the subject some time ago, Mrs. Annie Besant expressed her opinion in the *Theosophist* thus: I do not think that a more startling case of "time's revenges" had occurred than the justification of H.P. Blavatsky's statement that man is not a descendant of apes but that the ape is a degenerated man. When she alleged this she was mercilessly ridiculed, for the Drawinan theory was then in the full flush of its victory over the scientific world. Yet now Professor Wood-Jones, Professor of Anatomy in the University of London, has delivered a lecture in King's College, London, on "The Origin of Man," of which the thesis was.'

"That man is not, as has been held till quite recently, descended from the anthropoid apes; that these would be in fact more accurately described as having been descended from man; that man as man is far more ancient than the whole anthropoid branch: that compared with him the chimpanzee and the orang outang are newcomers on this planet.'

According to H. P. Blavatsky, the anthropoid ape was the result of "the sin of the mindless," of relations between the human and the brute. The "missing link," according to Professor Wood-Jones, is not to be thought of as an ape-like man, but as a man-like ape, the ape is to be regarded as a descent of man, not man as an ascent of ape, the ape is degenerate man, not man a more highly evolved ape.

This reversal of ideas comes appropriately from Australia, part of old Lemuria Dr. Stewart Arthur Smith, of Sydney it seems, drew attention to a human skull, which had been discovered on the Darling Downs, New South Wales, in 1889, which had not been seriously studied until 1911.

Mrs. Besant adds that 'the degeneration of men, who had not yet received the great inflow of intellectual life, into the anthropoid apes, fits the facts as well as the evolution of man from an ape-like ancestor. But the theory of the evolution of man from such an ancestor took upon itself the certainty of the facts themselves, hence the suggestion of the reverse

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process was greeted with a howl of derision. Yet in the end, truth prevails.'

Both the theories, that man is a descendant of apes and that the ape is a degenerated man, are not borne out by observed facts. No one has ever observed a man being born of apes or an ape born of a man as a result of the relations between the human and the brute. The theory of evolution given in the Hindu Shastras is unassailable. The souls take birth in higher or lower forms of life according to Karma. The western theory of Evolution is incomplete. Evolution presupposes Devolution and Involution. That makes the circle complete. Three entities are considered eternal—Spirit (God), Jivas or individual souls, and Matter (Nature). The soul evolves through Nature towards God. The soul has the natural impulse towards evolution and development but on account of its freedom for doing good and bad actions it carries with it the possibility of being involved in lower forms of creatures. It may be true that in the degree of evolution ape stands next to man, but it does not follow that man came into existence after the ape, any more than it is possible to determine whether the seed comes from the tree or the tree comes from the seed. A straight line drawn infinitely becomes a circle. That which in a limited sense seems a straight line when surveyed through the infinite vision of the soul seems a circle. Things are not what they seem on the surface. Scientific investigation in all departments of life and creation are to be welcomed, but the theories of scientists, are not to be taken as the last word of science. The theories of science are always progressing and therefore subject to change.

Darwin's theory is based on the assumption that the earth in the beginning was not fit for human habitation. As the earth gradually cooled down it became fit for plants and lower forms of life. By and by higher and higher forms of life evolved until the earth was peopled by human beings. Even if it be taken for granted that man came into existence *in this world* last of all, it does not follow that man is a descendant of the ape or some other type of creature midway between

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man and ape which is said to be the missing link which is now extinct. Darwin was undoubtedly a great scientist, and as such commands the admiration of man, but it must not be allowed to warp our judgment and make us think that Darwin's theory is the last word of science on the question.

Let us take a concrete example. Chemical science has found out some eighty and odd elements. New elements are being discovered and added to the number of elements. It became the fashion of men dazzled with the glamour of scientific advance to jeer at the teaching of the Vedas, which says there are only five elements. Oh, science has discovered more than eighty elements, whereas the Vedas speak of only five elements. The Vedas must be wrong, they argued. But recent discoveries in science have dealt a death-blow to the previous ideas of science. Not only theoretically but practically it has been proved that the elements are not unchangeable elements, that is, they are not elements in the real sense of the word. In Germany they have practically demonstrated this fact by transmuting quicksilver into gold. The Transmutation of quick-silver into gold in the laboratory costs at present much more than the natural gold mined from earth, otherwise Germany would have become the richest country in the world at a jump : but the fact remains that modern discoveries have demolished the old ideas about elements.

The smallest particle of matter was atom. With the progress of scientific instruments, the atom was divided into molecules. With still greater advance in science molecules have also been divided into parts called electrons, The electrons are merely centres of forces, after the type of the solar system. As the planets revolve round the sun, so a certain number of negative centres of force in the electron revolves with the positive centre, in a particular manner. The difference between one element and another and one metal and another is merely the difference in the number of negative centres of force and the manner in which they revolve round the positive centre of force. By changing

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these one element can be changed into another. On this hypothesis the German scientists have been able to change mercury into pure gold. The exact process has of course been kept jealously secret. It was reported that the transmutation of mercury into gold was done through an electric vacuum furnace. Be that as it may, the new discovery has once again vindicated the Vedic teaching that all creation has come out of one "Mool Prakriti" or Nature which is the one element out of which has come five broad divisions called for convenience sake the five elements. As regards the theory of evolution, the Hindu Shastras support the evolution of souls through reincarnation and transmigration. Modern embryology shows that the human fœtus, in the mother's womb, undergoes the various forms of lower creatures until at last it takes human forms reproducing as it were, the whole history of evolution in the course of a few months which the soul has had to pass through countless ages. But the Hindu theory of evolution is not the same as the Darwin's theory. There is subtle difference and science has yet to explain and prove to the satisfaction of man which theory of evolution is correct. Darwin's theory goes by the board when one thinks that it does not fit in with the observed fact that in a single instance has an ape given birth to a higher form of being than itself—to say nothing of producing a man. The Hindu theory of evolution appeals to commonsense. Neither the Muslim religious creed nor the Christian creed offers any solution of the problem of evolution of souls. Darwin's theory is vitiated by the glaring defect which we have already pointed out. The Hindu theory of evolution is the only one which has every chance of being accepted by all.

BUDDHA AS AN ARCHITECT.

The *Indian Historical Quarterly* for June 1925 contains an article on the above subject from the pen of Mr. P. K. Acharyya. The following excerpts from the article throw a flood of light on the state of material civilization in Buddha's time.

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Houses were built comprising dwelling and retiring rooms, and store rooms, and service halls and halls with fire places in them, and store houses and closets and cloisters, and halls for exercise and wells and sheds for the well, and bath-rooms and halls attached to the bath-rooms and ponds and open-roofed sheds (*mandapas*). These buildings are meant to be dwelling houses so it is stated that an *upasaka* (devotee) has built for his own use a residence, a sleeping room, a stable, a tower, an one-peaked building, a shop, a boutique, a storeyed house, an attic, a cave, a cell, a store room, a refectory, a fire-room, a kitchen, a privy, a place to walk in, a well, a well-house, a *yantragraha*, which is supposed by Buhler to be a bathing place for hot sitting baths, a *yantragrah* room, a lotus pond and a pavilion.

The inner chambers are divided into three classes, called *Sivika Garbha*—or square halls, *Nalika Garbha* or rectangular halls and *Harmnya-garbha*, which seems to be a large dining hall. The Verandahs (alinda) seem to have been a special characteristic of these buildings. The blessed one (Buddha) says, "I allow you O Bhikkhus covered terraces inner verandahs and over-hanging eaves. The storeyed buildings (*Prasada*) are stated to be furnished "with a Verandah to it supported on pillars with capitals of elephant head."

The entrance to the great houses was through a large gateway. To the right and left of the entrance passes were the treasure and grain stores. The gateway led into an inner courtyard round which were chambers on the ground-floor. And above these chambers was a flat roof called the (*upari pasadatala*) the upper flat surface of the house, where the owner sat, usually under a pavilion, which answered the purpose at once of a drawing room, an office and a dining hall."

In the king's palace there was an accommodation also for all the business of the state and for the numerous retinue and the extensive harem.....The supplementary buildings included these institutions which are strange to us, and of considerable historical interest.

We are told several times of a building of seven storeys in height. Rhys Davids seems to be of opinion that these buildings

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must have some connection with the seven-storeyed Ziggarats of Chaldæa. "But in India the use to which such seven-storeyed palaces were put was entirely private, and had nothing to do with any worship of stars." Still the learned professor would add that "in this case also the Indians were borrowers of an idea."

"Another sort of building historically interesting were the hot-air baths, described in full in the Vinaya texts—They were built on an elevated basement faced with brick or stone with stone stairs up to it, and a railing round the Verandah. The roof and walls were of wood, covered first with skins, and then with plaster ; the lower part only of the wall being faced with bricks. There was an ante-chamber and a hot-room and a pool to bathe in. Seats were arranged round a fire place in the middle of the hot room and to induce perspiration hot water was poured over the bathers.

In the Digha Nikaya there is a description of another sort of bath, an open-air bathing tank with flights of steps leading to it faced entirely of stone, and ornamented both with flowers and carvings.

The articles of furniture which form an important part of the architectural treatises are also elaborately described in the Buddhist literature. "Benches were made long enough to accommodate three persons." The bedstead (*Pallanka*) or divan was a separate piece of furniture. Large couches (*asandi*) or chairs seem to have been some important articiles of furniture. Couches with canopies are also mentioned. Mention is made of a large variety of chairs—rectangular chair (*asandaka*) arm-chair, sofa(*sattango*)sofa with arms to it, state chair (*bhadda-pitham*) cushioned chair (pithika), chair raised on a pedestal (*elaka-padaka pitham*), chair with many legs (*amalaka vantika pitham*) leaning board (*phalakam*) cane-bottomed chair (*koccham*) and straw-bottomed chair. Mention is also made of the litter or sedan chair.

Valuable carpets, rugs, pillows, curtains and such other luxurious decorations also are elaborately described. Thus mention is made of "coverlets with long fleece, counterpanes of

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many colours, woollen coverlets white or marked with thick flowers, mattresses, cotton coverlets dyed with figures of animals, rugs with long hair on one or both sides, carpets inwrought with gold or with silk, large woollen carpets such as the nautch (dancing) girls dance upon, rich elephant housings, horse rugs, or carriage rugs panther or antelope skins, large cushions and crimson cushions. "Pillows are of various kinds. Pillows are stated to be of both the size of a man's head and half the size of a man's body." The Buddha allows the bhikkhus to comb out the cotton and make the cotton up into pillows if it be of any of these three kinds—cotton produced on trees, cotton produced on creepers and the cotton produced from potaki-grass." The bolsters made for the use of high officials were of five kinds as they were stuffed with wool, cotton cloth, bark, grass or leaves. There were also coverlets for them The smaller articles like the floor cloth, mosquito curtain, handkerchief and spittoon did not escape the notice of the then house-decorators.

REVIEWS AND NOTICES.

SATYARTHA PRAKASH *

OF

SWAMI DAYANANDA SARASWATI

(A REVIEW BY MR. T. V. SESHAGIRI IYER, LATE JUDGE HIGH COURT, MADRAS.)

The Satyartha Prakash of Swami Dayananda Saraswati is in the nature of *Sutras*. From time to time our ancients indexed their ideas of religious lore in aphorisms. These pithy sayings are the headlines intended to give cover to disquisitions on religious matters by compartments. The most famous of them is the Brahma Sutras of Vyasa. The entire field of Vedic literature was covered by them. In the department of Ceremonialism, we have the Grihya Sutras of famous Rishis.

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Aswalayana, Apasthamba and Boudayana have given their condensations as Sutras.

To the uninitiated they would convey very little meaning. Our religious literature abounds in voluminous commentaries on them. The Brahma Sutras, especially, have been commented on by every exponent of Theology. Sankara, Ramanuja and Madhwacharya have expatiated on their significance. Each has given an interpretation according to the colour of his philosophy. The Grihya Sutras have similarly been expanded. The appropriate Vedic Mantras have been brought under each of them, and their application and meanings have been explained. It has seldom happened that the author of the Sutras has taken up the task of interpreting them.

Swami Dayananda Saraswati has not only expounded his view by giving his followers short excerpts from the Vedas in the form of the Sutras but has, in not a few instances, taken the trouble of strengthening his position by quoting at great length from the Vedas. There can be no doubt that his aim was to impress on his followers the invulnerability of his position that the Vedas alone are and should be the guide to Sanatana Dharma and that they suffice to satisfy the religious cravings of the nation.

It is a sort of *Vade macum* to the ancient lore. His treatise reminds me of *Kural*. *Turivallovar* the Tamil poet has given us in short, crisp sentences truths relating to all the phases of life—the Brahmacharya, tha Grihastha, the Van Prastha and the Sanyasa. So has Swami Dayanand ji. In addition—in this also his work bears a striking resemblance to Kural—there are chapters on education, on the duties of kings, on food and on manners and customs. Not content with such a range of thought he proceeds to examine the basic principles of other religions—the Atheist, the Jaina, the Buddhist, the Christian and the Muslim—come under his scrutiny.

I am frankly an idol-worshipper. I do not share the Swami ji's condemnation of them. But this does not preclude me from paying my homage whole-heartedly to the great work

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he has done. I rank him in the category of manifestations of the Supreme who have trodden the earth from time to time to cleanse the edifice of Hinduism. Parasurama who vowed to extirpate the Kshatriyas is an avatar. Dayananda Saraswati whose whole aim was to establish the supremacy of the Vedas is entitled to find a place among supermen who made the God in them to do His appointed function.

There can be no doubt that in and about the time the Swamiji saw the light of day, many abuses had crept round the Hindu religion. Those that have heard or read about the revelations made in the suit for defamation brought by the spokesmen of the Vallabha sect know how grotesquely Puranic incidents had been utilised to sanction immoral practices : gross superstition was stalking the land. The function of the priest was not to teach or expound but to officiate and earn money. The heads of religious institutions had failed to lead aright their flock. Naturally, the degeneration enabled the profesors of other faiths to misrepresent Hinduism, to distort its teachings, to exaggerate its failings and to proclaim its unsuitability to civilised minds. It was at this juncture that Swami Dayanand Sarasvati launched his crusade. He had to vindicate the fair fame of the religion of the Rishis. It was necessary for him to point out that the essence of the faith is not to be found in the Epics and the Puranas but in the virile songs of the bards of the Rig Veda. He had to do more. He had to point out how vulnerable the religious conception of those who attacked Hinduism was. He was not sparing in the language he employed. The result was he became the object of attack both from within and from without.

But he was stout hearted—He had a mission in life. He had a message to give and he never faltered—He went straight ahead. Both the orthodox and the vilifier winced under his fire. Persecution did not quench it. He rose superior to his surroundings and boldly defied all his assailants. He has left behind him an imperishable monument of good work.

The success of a movement is often judged by the number of votaries it has enrolled. No test can be more fallacious.

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This idea must be guarded against especially regarding faiths which made war from inside against Hinduism— Like some animals of the deep, Hinduism has been swallowing all the offspring it gave birth to. They were allowed to sport awhile, to flit on and amuse themselves. The moment they looked dangerous, they were fed upon. The shiny stomach obtained a new lustre. This was the fate of many of the offshoots of Hinduism. It may not have been wholesale devouring. But the vital parts were absorbed. That made the new dispensation uninteresting. The orthodox were placated by being told that their groundwork was unchanged. The reformers found their valued truths were coolly appropriated. This made their work of recruiting well nigh impossible.

This is no fanciful picture. A careful student of religious progress in India would find that at every stage of a probable split, Hinduism assimilated the new pronouncements and robbed the enthusiast of his spoils—Jainism, Buddhism, and many an other minor faiths shared that fate. So has it been with the cult of the Arya Samajists. Their attacks went home: While they have not secured converts in numbers, they have the satisfaction of knowing their principles accepted by and embodied in the old faith. This is certainly true of the North. The difference between the Hinduism of the Gangetic Hindu and of his Cauverry brother shows striking dissimilarities. That is because the preachings of Swami Dayanand Sarasvati have permeated life in Upper India. South India has not come under the spell. We want in this temple-ridden Province some one to teach us the eternal verities which the Swamiji so much insisted on. I do not care whether the Samajists gain adherents in large numbers or not but I am sure they would be doing enduring good work by ruthless propaganda against the monstrosities that disfigure temple worship. It is with pleasure therefore I draw attention to the translation of this great work of Dayanand Sarasvati by Mr Jambunathan.

It is not in the field of religion alone that the work under review deserves study. The Saint is an alround reformer. On the question of female education and the eligibility to

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learn the Vedas etc. he cites Vedic texts to show that the later narrowness was foreign to the conception of the Rishis. He sees no prohibition against non-Brahmins being taught Vedic Mantras.

The pusillanimous view that a girl should be married before her seventh or eighth year is refuted with warmth. Some of the Mantras recited on these sacred occasions are wholly unsuited to baby marriages. Swami Dayananda has pointed out their incongruity. Post puberty marriage has Vedic sanction

The Swami ji while not ignoring the Upanishads seems to give them a second place. Naturally so. The subtle ruminations are in the second chapter of our history. They are helps to understand the Vedas and are not self-contained. He is practically silent about the work of the three great Acharyas of Southern India who established the Adwaita, Visistadwaita and Dwaita doctrines. His leanings are towards the first, he hates hair-splitting. He revels in the majesty of the Vedic songs and brushes aside all themes which proclaim the inherent inutility of mundane existence. Pessimism he hates: and every one knows philosophical disquisitions incline that way. Like a late Madras chief justice, he would like to throw into the sea all commentaries on the Vedas and on the Upanishads.

In reading between the lines, it is easy to see he regarded our degeneracy to be the direct result of too close thinking—He wants the nation to go back to the days when the Rishis prayed and fought. This aspect of his life has led to uncharitable aspersions on his loyalty, It has been said he wanted religion to be the handmaid of politics—This is absurd. There is nothing in the Satyartha Prakash or in his other writings to lend colour to this accusation. Optimism he wanted and not unctuousness—strength not humiliation. There is no ground for attributing ulterior motives to him.

I have done. I congratulate Mr. Jambunathan in the excellent rendering he has given to the book. The Tamil is chaste and flowing. He has done public service by making the teachings available to the Tamil reader. As I said before, there is great need for their spread in South India. He has earned the gratitude of the Madras public by his translation.

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EDITORIAL REFLECTIONS.

THE VICEROY'S SPEECH.

His Excellency the Viceroy has spoken out at last. We are amused at the comments of our contemporaries who regard His Excellency's speech as a disappointment. Disappointment involves the falsification of hopes entertained. But where was the justification for hopes? Hope for the future must be based upon experience of the past Potentialities not related to actualities are wild imaginings or chimeras. A forecast of the future not based upon a working pragmatic interpretation of the past is nothing better than a pleasant waking dream made up of airy vaticinations, childish make-believes and futilities. Ever since His Excellency has landed in India, he has delivered speeches which are characterised by sweet vapidity and slightly luscious insipidity and are full of platitudes. The gubernatorial pronouncements have many negative qualities. They do no offend, they do not irritate, they do not provoke, they are not effective, they do not clarify issues, they do not emerge from the dark shadows of equivocation and obscurity into the broad daylight of clearness and indubitable meaning. They seem to hold out promises, but the promises are so worded that their phraseology will never justify your demanding fulfilment; for fulfilment can be demanded only in respect of a promise which is susceptible of one and only one clear interpretation. Lord Reading's mind is the subtle mind of a trained lawyer. He thinks in quibbles and knows well how to make a speech that will sound well to the ear, specious and glazing to the understanding and yet, on careful examination, prove as devoid of any substantial undertakings and barren of definite pledges as the ignisfatuus is

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devoid of personality. His Excellency has the rare faculty of evading issues while seeming to state them in beautiful language, of mystifying while appearing to enlighten and of obfuscating the understanding while professing to illumine it. His recent speech is an intellectual and verbose mirage. How cleverly he has stated the reasons why the Government has not accepted the Minority Report! The Minority Report offers recommendations which would involve the alteration of the constitution and the Government of India Act and which travel beyond the Terms of Reference. The lawyer in Lord Reading stands for technical justice, pushing back the Chief Justice who ought to assert himself and base decisions upon equity and good conscience. His Excellency makes no attempts to meet the irrefragible arguments by means of which the minority make out an unanswerable case against dyarchy. Is the Government of India Act sacrosanct? Must it not be modified where it is unworkable? Why has it, then, been amended to propitiate the Services? The only plausible justification can be that the machinery of the Government could not go on smoothly and the Reforms could not be given a fair trial if those who were charged with working it were always discontented and handled the various screws with a puckered mouth grumbling murmurs. If that is admitted in the case of the crew, how is the ship of the state to move towards the port amidst troubled waters if some of the officers feel that they share responsibility with the Captain and yet have no powers and even in spheres of works definitely alloted to them are at the mercy of the Captain and the crew who acknowledge no allegiance to them. Have not the ministers spoken with an all but unanimous voice that under Dyarchy they have all the worries of office but

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no sweets of power, all obligations but no rights all decorum but no dignity, emoluments but no means of discharging responsibilities; lot of routine work but no power of initiative; in short technical supremacy but virtual subservience. They are majestic non-entities and magnificent figureheads that are entitled to speak with authority but may not act except as directed by forces in front of them and at their back They are conscious puppets that are pulled by strings which are invisible to the eyes of the spectators. They, however, know too well the power of those who pull them and are docile for fear lest they be pulled too tight destroying illusions and shattering to pieces the symbols of authority which is actually non-existent. The further extension of reforms is dependent upon the success of Dyarchy and the system of Dyarchy is so framed that it can never succeed. The extension of reforms, therefore, can never be claimed as a right for Dyarchy can never succeed. It is the well known story of Shylock and Portia once again. Shylock is entitled to his pound of flesh provided he shed not a drop of blood. The ministers are free to run their departments and to dispense to their countrymen the blessings of education and hygiene—only if they can open more schools without spending more money, run more hospitals without employing more paid doctors and give an impetus to sanitation without calling in the aid of sanitary engineering and carrying out projects which do not affect the exchequer. What a historic farce! And yet this farce will go on so long as there are talented Indians who are so "liberal" that they will plough the sands in the belief that something is better than nothing and in the hope that even a sandy desert may be converted into smiling fields if only the landlord smiles perpetually and the labourer perspires patiently.

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THE PANIPAT IMBROGLIO.

Our readers must have, by this time, read in the daily press all that is alleged to have occurred at Panipat. The local Hindu leaders declare openly, the President of the Punjab Hindu Sabha avers authoritatively and the pro-Muslim loyalist Jat M. L. C. asserts passionately that thousands of poor, ignorant Jats were deliberately lured by the Muslim Tehsildar into a trap and then mercilessly beaten and seriously belaboured by the Police and the Mohammedans in the presence of the deluded Deputy Commissioner who also happens to be a Mohammedan. These are serious charges proffered in all seriousness by seriously-minded persons against a responsible servant of the Crown. It is clear to the meanest understanding that if the Government is to retain the confidence of the Hindus in its impartiality and the allegiance of their hearts and minds, as distinguished from that of their persons, it must appoint an impartial committee of inquiry, with a personnel that will command the confiidence of both the communities concerned and promptly act upon the verdict of that tribunal. If the allegations are found correct, the official concerned must be punished in an exemplary manner and if his innocence is established, every effort should be made to rehabilitate him in the esteem of those over whom he has been placed The adoption of this course is desirable as much in the interests of the official concerned as of the Goverment whom he represents, for, if this is not done, the Hindus will continue to think—rightly or wrongly—that the British Government does not hold the scales even between the two communities but favours one community at the expense of the other. Such an impression, if not removed, may affect recruitment to the army for the Jats are a martial people and do not easily

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forget. A Government not broad-based upon the contentment of its subjects can certainly be maintained for a time with the aid of bayonets, but can never command willing allegiance. If the official case is strong and the Hindu suspicions baseless, why appear to shrink an inquiry. The Government communique says that an extra judicial inquiry will perpetuate communal bitterness! Strange logic this! One not initiated into the mysterious workings of the official mind—which is swayed and governed by considerations which do not derive their force from logic based upon systematised commonsense but upon metaphysical antimonies—would rather think that the silent resentment of the Hindus, convinced of their helplessness and of their having been martyred, and the resultant arrogance of the Muslims, confident that they can antagonise the Hindus with impunity, can not but render the restoration of good feelings between the two communities impossible. It is alleged that the court which is trying the Hindu accused will go into these allegations. We all know how circumscribed the authority of regular courts is in these matters. The court has got to try the accused, not the officials, and the Prosecution can always bring in the plea of relevancy in order to shunt off the inquiry from undesired paths. There is yet another course open to the Government It will not recede from the position it has taken up for fear of damaging its prestige. Therefore it cannot be expected that a Committee of Inquiry will be appointed.

But if the Government is desirous to find out the truth without endangering its prestige, it can order the official concerned to file a defamation suit against the prominent persons who have made the damaging allegations. This will ensure the vindication of the officer, if he is innocent, and the protection of the rights of the community, if they

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have been invaded by him. Will the Punjab Government come down from its olympian heights butressed by false prestige and adopt this course? If it will not, Sir Malcolm Hailey will realize, when it is too late, that it is no easy task to govern a people where faith in your impartiality is, rightly or wrongly, shaken. True statesmanship consists not only in being just according to one's lights—this Sir Malcolm, doubtless, believes himself to be—but also in convincing the people, over whose destinies you are called upon to preside, by all legitimate means that you are just. In practical administration the feeling of people counts for much more than considerations of abstract or technical justice.

MR. PATEL.

Vithalbhai, the arch destroyer, has been elected President of the Assembly. When Swarajists entered the Councils, they declared that they would follow a course of uniform obstruction and would do their best to destroy the machinery devised to impede the progress of India towards self-Government. But the machinery they were out to destroy has proved too strong for them. It has captured its would-be-captors. The first step was taken when the Steel Protection Bill was passed into law with the aid of Swarajist votes. The second step was taken when Mr. Nehru consented to serve on the Skeen Committeee. And now we witness the denoument to this tragedy of non-co-operators transforming themselves into co-operators. Whoever may be in the Assembly to wreck the reforms, the President is certainly there to work them according to the letter and spirit of the Government of India Act. Vithalbhai has deliberately sought the position of the prime co-operator and obtained it. Nobody disputes his fitness for the high office. But the path he has followed is not the path of a non-co-operator

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but that of a co-operator. Let it be acknowledged that the Swarajists are the advanced wing of the Liberals and that they mean to work the constitution, defective though it be, to the advantage of their countrymen and to advance the course of Swaraj by all legitimate and constitutional means. When that is granted, Mr. Patel's elevation to the Speakership of the Assembly is a historic event for, doubtless, if the Speaker discharges his duties honestly and in a spirit of independence—and this Vithalbhai may be relied upon to do—he can create precedents and interpret the rules and the regulations with a view to carry India forward on the path of self-rule. But why deny that this has been the policy of the much-maligned Moderate! If you choose to return to forsaken paths, have the grace to acknowledge that you can learn wisdom by experience. Of course what one calls wisdom another may characterise as want of faith and want of courage! That, however, is a mere matter of opinion. All that is imperative is that the professions of public men must not be belied by their performances.

PROGRESS OF CREMATION IN THE WEST.

It is a fact well known to students of history that the ancient Europeans burned their dead and cremation was the common custom among many Indo-European races. In the remains of the graves of North Europe throughout the "Bronze" age we find jars with ashes. It was Christianity which was responsible for the suppression of this hygienic mode of disposing of the dead and substituting for it burial which is, doubtless, a most unclean, unscientific and disease-spreading method. This latter unhygienic method was imposed upon Europe when the belief in a physical resurrection of the dead ruled the lives of the people. Now that this belief has gone the way of the sister belief in verbal inspiration of the Bible, European

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people are freeing themselves from the shackles of Nicenic Theology and, consequently, there is a resurrection of cremation. We have the authority of a writer in "The Occult Review" of London for the statement that Germany possesses about twenty crematories, the United States about forty and almost one thousand dead bodies are cremated annually in the United Kingdom. This is one of the numerous instances of reaction of Eastern culture upon Western Thought.

THE BRAHMA SAMAJ: A HINDU EXPANSION MOVEMENT

There was a time when the Brahmos prided themselves upon their eclecticism and the more forward amongst them derived inspiration from Christian sources. Their priests were called "Revd", the sermons delivered in their meetings embodied expositions of the Bibilical texts and, before congregations consisting exclusively of Bengalee ladies and gentlemen, even the Divine service was sometime conducted by the Bengalee minister in English. The public prayers thus became mechanical and artificial for they were no longer the fruitful outpourings of a heart quickened with devotion but stilted phraseology composed carefully over the midnight oil. We have repeatedly pointed out in these columns that, in its origin, the Brahmo Samaj was a theistic church which based its doctrines upon the Holy Vedas, the primeval and eternal Scripture of humanity It was Keshab Chandra Sen, who, not being deeply read in the Shastras but being steeped in foreign culture, gave the Christian orientalism to Brahmoism during his nonage. He was a great orator, had wondrous charm of manner and personality and therefore carried all before him. The bulk of the Brahmos were English-educated youngmen, most of whom had never seen even the outside covers of the ancient scriptures. In

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their blind enthusiasm for newly-imbibed but imperfectly assimilated exotic culture, they blindly followed their gifted leader who was the finest specimen of a man produced by the impact of cultures. He was an occidental in intellect though an oriental in heart and outward forms of life. In his youth, the intellect over-powered the heart and hence the metamorphosis of the Brahmo Samaj. In his old age, the heart asserted itself, learning was matured into wisdom, purely intellectual values faded before eternal standards of right and wrong, the charm of externalities relinquished its hold and the inner life pushed itself out into the foreground. He, then, became an out and out Aryan of the ancient type. But the forces he had generated and set in operation had long since got out of control and he found himself powerless to lay the Frankstein he had raised. It is gratifying to note that, after the lapse of another generation when Western civilization has demonstrated its utter unsuitability for India and when its hollow pretensions stand exposed, a healthy reaction has set in the Brahmo Samaj.

In the *Indian Messenger* for August 23rd, 1925, the leading article is devoted to the discussion of this subject. The writer thus describes the "Hindu' origin of the Brahmo Samaj:—

"Pandit Ramachandra Vidyavagish was the first *Acharya* or minister of the Brahma Samaj who conducted the service and preached a sermon of which Rammohun speaks in such high terms as '*exhibiting the simplicity, comprehensiveness and tolerance which distinguish the religious belief and worship formerly adopted by one of the most ancient nations on earth and still adhered to by the more enlightened portion of their posterity.*' These remarks were made by the great founder in a letter written on the 9th November to his friend Captain A. Froyer to whom were sent along with it copies of an English translation of the sermon. Rammohun is unequivocal in his

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claim of the new movement's Hindu origin and character. The form given to it was Hindu even to a fault. The semblance of Brahmanacracy was kept up to disarm orthodox opposition and obviate social persecution set in motion against the reformers by false rumours that calves were killed at each meeting of Rammohun's *Atmiya Sabha*. Writing under date January 22, 1829 to Dr. Tuckerman, Mr. Adam is found thus to refer to the weekly meeting of this Hindu Theistic Service which was usually held on every Saturday evening between the hours of 7 and 9 :—

"The service begins with two or three of the Pandits singing, or rather *chanting* in the cathedral style, some of the spiritual portions of the Vedas which are next explained in the vernacular dialect to the people by another Pandit. This is followed by a discourse in Bengali and the whole is concluded by hymns both in Sanskrit and Bengali, sung with the voice and accompanied by instrumental music, which is also occasionally interposed between other parts of the service. The audience consists generally of from 50 to 60 individuals, several Pandits, a good many Brahmins and all decent and attentive in their demeanour."

The writer, then proceeds to say :—

The chequered history of the Brahma Samaj does not show that the subsequent leaders, while striving for progress, always understood the Raja's view-point and moved along the lines which would fill in the Raja's outlines of the Hindu expansion movement. Yet with all their errors and deviations they are substantially agreed that the Brahma Samaj is a modern movement in Hinduism and should be recognised as such.

In this brief survey the Editor omits one important episode in the history of the Samaj and that is the influence of Keshab. He writes as if Keshab did not exist and Ram Mohan Roy was succeeded by Devendra Nath Thakore. This, however, is not history. The New Dispensation section of the Samaj cannot be lightly

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dismissed as insignificant. It played an important part in shaping the destinies of this reform movement.

Regarding the doctrinal side of the Samaj, the writer says :—

We said, and that advisedly, that the form in which the beginnings of the Brahma Samaj were cast were Hindu to a fault. Rammohun, who was fully conversant with the *Veda-bhaya* forms of Hinduism and possessed such intimate knowledge of Kavirpanthis, Nanakpanthis, Dadupanthis and Satanamis did well know that the movement could be Hindu without being Brahmanacratic in its ministration. But he thought that the time was not yet to withhold this sop from Cerberus. The universalistic kernel handed down to all future generations in the Trust Deed of the Brahma Samaj which he believed to be the essential religion of the Hindus, required, he thought, for the time being, the Brahmanacratic shell as aids to its favourable growth. His building on the Vedic foundation and sailing under the colours of Sankara, the accepted leader and exponent of Hindu orthodoxy, meant that he wanted his movement to represent the heart of Hinduism, meaning the main current of Hindu thought and life. While not believing in the letter of the Veda, he believed in the Vedic view of life, which the late Sir Narayana Chandavarkar in one of his informing lectures in the Prayer Hall of the Sadharan Brahma Samaj so beautifully expounded, and this led the Raja to stoutly refuse to be a party to anything which would let his movement drift to a side current of Hindu life. This explains his passionately hugging to his breast the Brahma name which meant for him the highest category of Hindu thought. They fail to rise to the height from which the Raja viewed the pressing question of Hindu expansion, who charge the founder of the Brahma Samaj with lack of wisdom and insight in this particular matter of Brahmavada. Rammohun was not the person to be shunted to a side track, He took his stand in the very centre of Hinduism and from thence he gave the entire body of Hindu thought and life the only right and necessary direction. He spoke in the name of

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all Hindus, not the *Bhagavatas* alone. Such is the central fact about the birth of the Brahma Samaj.

It is difficult to endorse the statement that the Raja or rather the Brahmo Samaj founded by him did not believe in the letter of the Vedas. This view is not supported by authority. The very fact that the Brahmo Samaj had, at one time, to formally renounce the doctrine of Vedic infallibility lends colour to the view that in the beginning this was a Brahmo tenet.

The concluding portion of the article is well worth reproducing:—

Acharya Sivanath Sastri of revered memory is known to have characterised the Brahma Samaj as a '*reforming branch of Hinduism.*'

What our leaders have felt we have got to feel ourselves. With all our reforms and eagerness for the gathering of wisdom from the East and the West we remain Hindu to the backbone. It is an egregious blunder to imagine that one can be a non-Hindu for the mere fancying of it. The very racial culture he has imbibed cries out against him. The myth that a Hindu is required to believe in the infallibility of the Veda is already exploded. The orthodox themselves do not demand it from us now. It is enough to establish the Hindu character of our movement that we represent the highest Hindu thought and culture. It will be of real strength to us to know where we are and what we are. We stand for the whole Hindu people, liberalising the racial culture and fulfilling the law and the prophets in Hinduism. Ours is a Hindu expansion movement.

THE MUSSOORIE ARYA SAMAJ ANNIVERSARY.

The Mussoorie Arya Samaj anniversary was to be celebrated from the 29th of August to the 1st of September, both days inclusive. The Nagarkirtan Procession was to perambulate the streets on the 29th. The Mohammedans could not bear the sight of an Arya Samaj

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procession. Two deputations, therefore, waited upon the Collector and requested him to stop the anniversary. Some Collectors in U. P. tremble in their shoes as soon as irresponsible Muslims go to them and tell them that if sister communities are not deprived of their civic rights, their hooligan co-religionists will take the law in their own hands and create trouble for them. The Collector of Dehra Dun also belongs to that class. In piteous terms he begged the deputation of the Arya Samaj to desist from taking out the procession because the Arya Samajists were law-abiding and peaceful and the Government could not undertake to protect small minorities like the Arya Samajists from Muslim badmashes. The Arya Samaj deputation stood upon its rights and the executive of the Arya Samaj postponed the Anniversary under protest. The Magistrate was told by the leader of the deputation that it did not lie in the mouth of the representative of the Government, which spent thousands of rupees and mobilised machine guns in order to enable the Muslim minority at Paharganj to lead the cows in procession to the slaughter house through streets inhabited by Hindus, to say that it can not protect Arya Samajists, who undertake to sing only devotional songs in the streets, from threatened hooliganism. The deputation also requested the Collector to prescribe a route, but his pusillanimity in yielding to Muslim threat was adamantine. He was resolved to show to the Muslims that he could only irresolutely and half-heartedly protect others where their rights were invaded by Muslims and, therefore, was gracious enough to say that he had not fully yielded to the Muslim demand and had not prohibited the Arya Samaj Anniversary. What a confession of impotence! Let the U. P. Government decide once for all whether British Rule is to give place to Muslim

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Rule and Government has to cease functioning as soon as Muslim Goondas convey their threats to the Collector through respectable Mohammedans or British authorities will show some regard for the rights of less favoured communities as well. We hope that Arya Samajists and Hindus all over India will start an agitation and if nothing is gained by constitutional means, the Arya Samajists will make all sacrifices and even court suffering to vindicate their rights. Let the Collector of Dehra Dun and his congeners realize that they will not be permitted to rest in peace so long as the atrocious wrong done to a law-abiding and enlightened section of His Majesty's subjects is not righted. The following telegram has been despatched by the Acting President of the All India Arya League to H. E. the Governor of the United Provinces:—

"A procession is an essential part of Arya Samaj Anniversaries. The Mussoorie Arya Samaj Anniversary was to be celebrated from the 29th August to the 1st of September. August 29th was fixed for the procession. Hindus, Sikhs, Jains and Muslims are all permitted processions. The Collector has prohibited the Arya Samaj procession merely because some Muslims waited upon him and asked him to prohibit the entire anniversary. Two deputations, one on behalf of the Arya Samaj and the other on behalf of the Hindus, the Sikhs, the Jains and the Parsees etc. waited upon the Collector and requested him to permit the procession. He was assured that the Arya Samaj singing parties would sing only devotional songs. He has, however, refused to reconsider his previous order issued at the bidding of Muslims. Profound indignation prevails and the Arya Samaj has postponed its Anniversary as a protest. Kindly set aside this order and restore the faith of law-abiding Aryans and Hindus in British impartiality. It may be noted that the Collector acknowledged in clear terms that Arya Samajists were law-abiding and did not mean to provoke and that he had issued the order because he appre-

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handed breach of peace from Muslim hooligans. People are freely saying that Government whose only justification to exist is ability to protect peaceful citizens from Badmashes ought not to cease to function at Mussoorie and the local official ought not to betray panic. Kindly interfere, otherwise confidence in British justice will be permanently impaired."

PANDIT CHAMUPATI IN EAST AFRICA.

Pandit Chamupati has reached East Africa. He arrived at Nairobi in time to participate in the anniversary celebrations. We give below his happy impressions of East Africa contributed to the Press in India:—

While in India, I had been reading of the Arya Samaj at Nairobi and thinking highly of the cultural bond it constituted between India and Africa. In the beginning of August this year I had the privilege to be present at its 22nd anniversary and what I saw and heard in the course of its proceedings was without an exaggeration an inspiration to me. Men of ordinary standing come from a distant country in search of livelihood, must have found in the early days of their career in a strange unknown land great difficulties in establishing themselves. Not satisfied with creature comforts that sheer labour earned for them, they were solicitous for the welfare of their souls, too. From this humble but insistent desire grew a church, which today is a noble edifice in the centre of Nairobi city.

The first song that greeted my ears was that of exultation over the trumpet of the Vedas resounding in every corner of Bharat. As I heard the name of my mother-country pronounced so lovingly, I for a moment forgot that I was outside Bharat. The name of Bharat was after some time replaced by that of Nairobi, but the hearts of the singers appeared to flutter when they resubstituted the old word, the affectionate title of their motherland. The audience, too, was mostly composed of Indians, among whom might be seen lines of sturdy Sikhs with flowing beards and large turbans, a few Turkish caps, their tassels waving, as the wearer turned

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or moved his head, and in the middle of the hall innumerable Christie caps and *Pagries* of *kesari* colour by which the Arya Samajist in the Punjab is recognised in the days of the anniversary. Nairobi, as representsd in the Arya Samaj temple that day, appeared to me to be a colony of India, and the dream of 'A Greater India,' seen by Dr. Tagore in his well-known work, seemed to me to have been, as it were, already realised. To see the Punjabees and Gujaratis working together was to me another source of inexpressible delight.

My heart sank within me when I reflected over the absence of a white or a black face in the Church of my Master. The colour segregation, the greatest curse of present day political situation all the world over, was present before my eyes in its most appalling aspect, The house of God, which throws its doors open to men and women of all colours and creeds, was today avoided by two most important sections of humanity. My brethren of the Arya Samaj told me later that they had some time ago started a night school for the Africans, which had been drawing a daily attendance of some three hundred lads, but for lack of resources they had had to close it up. A silent prayer went forth from my heart that the day might come when the black and the white divided today by what appears to be an unbridgeable gulf, might come closer and, drawn together by their brethren from India, whose colour partook simultaneously of the white of the European and the black of the Negro, so that in the fatherly embrace of Dayananda they should forget all former differences which rightly regarded, are nothing but differences of puerility. Africa, today, is a meeting ground of colours. Who knows whether in future it will not be their coalescing ground too? The Arya Samaj will make itself thrice-blessed if it helps in accelerating the process, Its tenets alone, of all those Indian churches working in Nairobi, point towards that cosmopolitan goal.

The anniversary ended, as usual, with an appeal for funds. Only the Arya Samajists were left when the secretary announced that some nine thousand shillings had been collected,

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while to meet the needs of the ensuing year ten thousand were a bare necessity. It was an ineffable pleasure to see member after member raising the figure he had already promised, so that in half an hour the sum asked for was exceeded by four thousand. Among the contributions there were, one by a Mahomedan, which as betokening the friendly relations between the Arya Samajists and the followers of Islam, was a significant sum, and two by African boys, which to me opened again a vista of dreams. In the few shillings they gave I saw the earnest of what the Negro race might in future do for the Church of the Vedas, while their self-satisfied looks, after giving their mite presaged the infinite spiritual solace which the Church had in store for them and the people they represented.

THE GURUKULA SAMACHAR.

Motto I.—By Force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

The weather is exceedingly pleasant and highly picturesque. Fierce sunshine is a rare phenomenon. The soft lonely shade cast by the clouds lends an enchanting appearance to the landscape all round. The green hills as seen through the white semi-transparent curtain of clouds reposing on their surface present sights of enthralling loveliness. The gorgeous, beauty of the Ganges flowing close by enhances the sublimity and majesty of the scenery im-

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measurably. Luxuriant verdure greets the vision at every turn. The sunset with its peculiarly fascinating hues relieved by a wide expanse of milk-white water flowing underneath is a sight of ravishing loveliness. Frequent showers of rains certainly maintain a desirable coolness.

VACATION.

The Colleges broke off for two months' vacation on the 10th of August. They will reopen on the 13th of October. The vacation, this year, commenced earlier by five days for the Dewali falls this year about the middle of October and adequate preparations can not be made for the enthusiastic celebration of this festival (which is a special feature of the annual routine here) if the colleges open as usual on the first of Kartika. The students will go in several small batches to different hill stations to recuperate their health and strength. to add to the stock of their information, and to enjoy the spice of variety of scene and occupation. Some of the members of the staff, too, will enjoy trips to hill stations. Some of the rest are going to different well-known libraries in India for special study and original research in their respective subjects.

EXAMINATIONS.

The six monthly house examinations took place on the eve of the vacation. The results were satisfactory. Most of the students passed.

MR. GOPAL.

Mr. Gopal B. A. Assistant Governor, Gurukula Indraprastha went to Hyderabad to collect subscriptions for the Gurukula. He is doing good work there and we hope his efforts will be crowned with success.

THE CURRICULUM.

Certain misconceptions seem to have gained ground regarding changes introduced in the courses of study prescribed for the various examinations of the Gurukula University. A notion seems to prevail in certain circles

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that the authorities contemplate the affiliation of the Gurukula to some one of the Government Universities in India and that the curriculum for the Adhikari Examination has been recast with a view to that end. As a matter of fact, the authorities contemplate no such step. Nothing could be farther from their intention. It would be superflous to say that the Gurukula was founded by way of a protest against the affiliation of the D.-A. V, College, Lahore, to the Punjab University. The very birth of this institution was a signal of revolt against the official University system of education. Its independence of official control and its liberty to conduct education on national and Vedic lines has, uptil now, been its chief merit and its chief pride. There is nothing to corroborate the view that there would be any the slightest departure from the substance of the policy in pursuance of which the Gurukula was opened. The courses of History and English for the Adhikari Examination are thought to have been made equivalent to the matriculation standard of official Universities to facilitate affiliation. But facts are otherwise. The course of history recently framed for the Adhikari Examination corresponds not to the Matriculation but to the B. A. Standard. It consists of a comprehensive study of Indian history together with Elementary Economics, Indian Constitution, a short English History, and a thorough study of Physical Geography. This surely is not the Course prescribed for the Matriculation. Examination in any of the official Indian Universities. As to English, the matter has not yet been settled. But even if the English Course is brought into correspondence with the Matriculation Standard it would be in the interests of efficiency and not for sake of affiliation. Again, it is thought that there has been a decline in the study of Sanskrit subjects in the College department. But a cursory glance at the prospectus is enough to show that this, too, is not a fact. The Courses of Veda, Darshana, Sanskrit Vyakaran and Sanskrit Literature have almost

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been doubled. Then it is thought that Economics as an elective subject has been abolished in the College department. But the idea, too, shows lack of knowledge of real facts. It is proposed to replace Economics by a wider subject—Sociology with Economics and especially Indian Economics as a part of it. Original research based on the various branches of ancient Sanskrit literature will be made as an essential part of the subject. These examples will suffice to show that such ideas have no foundation in fact and seem to be the result of inadequate information.

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